

NOBLE LIVES

FOR

Higher Secondary Classes

BY

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AND

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PREFACE

The Uttar Pradesh Board of High School and Intermediate Education has now prescribed a criteria for books belonging to what is called "The Inspirational Group" of English Prose for High School Examination. This little book is intended to provide suitable reading to the young student, who, in his formative age, needs to read the lives and doings of eminent personalities, who are, by common consent, perennial sources of wisdom and inspiration for them.

In selecting these personalities considerable care has been taken to select representative "Heroes" who have blazened the path of human progress and whose great deeds fill the young bosom with an emotional thrill, which furnishes a powerful incentive to them to follow in their footsteps and make their own lives noble and sublime. Two great religious prophets give the lead. Akbar, who is an epitome of all those virtues which a great monarch should possess—sagacity, daring, philosophic intuition, astuteness and tolerance—comes third. A youngman in his teens aspires to be a great scientist, and Edison and Jagdish Bose provide the appropriate setting in which great scientists and inventors, working against odds, triumph magnificently. No student of modern India can have too much of

Gandhi, for is he not a veritable jewel of many facets ? The mystic poet, Tagore, gladdens and sublimates all those who establish contact with him. Nehru stands for beauty of character, sacrifice and unbounded dynamic zest for all that is best and noble in this world. The sweet nightingale, whose contribution to cultural and political life of our age is immeasurable, fittingly ends this glorious galaxy of stars. The compilers have taken care to choose the writings of eminent scholars, most of them being Englishmen of repute. Thus the fare presented here is of the very best, both from the point of view of diction and presentation of matter.

From their long experiences of the adolescent youth, the present writers are convinced that personalities rather than principles impress and mould their character. The noble lessons of love, truth, selflessness, devotion, piety and rectitude typified in the lives of great men chosen herein, should therefore provide in an abundant measure that inspiration and ethical sanity which our young boys and girls need in their hectic lives of today.

The notes at the end are definitely 'suggestive' and conform to the prescribed criteria.

December 1951

COMPILERS

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1. BUDDHA, THE ENLIGHTENED

[A. KEY QUESTION : *Describe the early life of Lord Buddha.*]

Buddha, or, more correctly, the Buddha—for Buddha is an appellative, meaning Enlightened—was born at Kapilavastu, the capital of a kingdom of the same name, situated at the foot of the mountains of Nepal, north of the present Oudh. His father, the king of Kapilavastu, was of the family of the Sakyas, and belonged to the clan of the Gautamas. His mother was Mayadevi, daughter of king Suprabuddha ; and need we say that she was as beautiful as he was powerful and just ? Buddha was, therefore, by birth, of the Kshattriya, or warrior caste ; and he took the name of Sakya from his family, and that of Gautama from his clan, claiming a kind of spiritual relationship with the honoured race of Gautama. The name of Buddha, or the Buddha, dates from a later period of his life ; and so probably does the name Siddhartha (he whose objects have been accomplished), though we are told that it was given him in his childhood. His mother died seven days after his

birth ; and his father confided the child to the care of his deceased wife's sister.

The child grew up a most beautiful and most accomplished boy, who soon knew more than his masters could teach him. He refused to take part in the games of his playmates, and never felt so happy as when he could sit alone, lost in meditation in the deep shadows of the forest. It was there that his father found him, when he had thought him lost ; and in order to prevent the young prince from becoming a dreamer, the king determined to marry him at once. When the subject was mentioned by the aged ministers to the future heir to the throne, he demanded seven days' reflection ; and convinced at last that not even marriage could disturb the calm of his mind, he allowed the ministers to look out for a princess. The princess elected was the beautiful Gopa, the daughter of Dandapani.....Their marriage proved one of the happiest ; but the prince remained, as he had been before, absorbed in meditation on the problems of life and death. "Nothing is stable on earth," he used to say, "nothing is real. Life is like the spark produced by the friction of wood. It is lighted and is extinguished—we know not whence it came or whither it goes. It is like the sound of a

lyre, and the wise man asks in vain from whence it came and whither it goes. There must be some supreme intelligence where we could find rest. If I attained it, I could bring light to man ; if I were free myself, I could deliver the world." The king, who perceived the melancholy mood of the young prince, tried everything to divert him from his speculations ; but all was in vain. Three of the most ordinary events that could happen to any man, proved of the utmost importance in the career of Buddha.

[B. KEY QUESTION : *What incidents produced in him the desire to renounce the world ?*]

One day when the prince with a large retinue drove through the eastern gate of the city on the way to one of his parks, he met on the road an old man, broken and decrepit. One could see the veins and muscles over the whole of his body, his teeth chattered, he was covered with wrinkles, bald, and hardly able to utter hollow and unmelodious sounds. He was bent on his stick, and all his limbs and joints trembled. "Who is that man?" said the prince to his coachman. "He is small and weak, his flesh and his blood are dried up, his muscles stick to his skin, his head is white, his teeth chatter, his body is wasted away ; leaning on his stick he is hardly

able to walk, stumbling at every step. Is there something peculiar in his family, or is this the common lot of all created beings ?”

“Sir,” replied the coachman, “that man is sinking under old age, his senses have become obtuse, suffering has destroyed his strength, and he is despised by his relations. He is without support and useless, and people have abandoned him, like a dead tree in a forest. But this is not peculiar to his family. In every creature youth is defeated by old age. Your father, your mother, all your relations, all your friends, will come to the same state ; this is the appointed end of all creatures.”

“Alas !” replied the prince, “are creatures so ignorant, so weak and foolish, as to be proud of the youth by which they are intoxicated, not seeing the old age which awaits them ! As for me, I go away. Coachman, turn my chariot quickly. What have I, the future prey of old age,—what have I to do with pleasure ?” And the young prince returned to the city without going to his park.

Another time the prince drove through the southern gate to his pleasure garden, when he perceived on the road a man suffering from

fever, his body wasted, covered with mud, without a friend, without a home, hardly able to breathe, and frightened at the sight of himself and the approach of death. Having questioned his coachman, and received from him the answer which he expected, the young prince said, "Alas! health is but the sport of a dream, and the fear for suffering must take this frightful form. Where is the wise man who after having seen what he is, could any longer think of joy and pleasure?" The prince turned his chariot and returned to the city.

A third time he drove to his pleasure garden through the western gate, when he saw a dead body on the road, lying on a bier and covered with a cloth. The friends stood about crying, sobbing, tearing their hair, covering their heads with dust, striking their breasts, and uttering wild cries. The prince, again calling his coachman to witness this painful scene, exclaimed, "Oh! woe to youth, which must be destroyed by old age! Woe to health, which must be destroyed by so many diseases! Woe to this life, where a man remains so short a time! If there were no old age, no disease, no death; if these could be made captive for ever!" Then betraying for the first time his intentions, the

young prince said, "Let us turn back, I must think how to accomplish deliverance."

A last meeting put an end to his hesitation. He drove through the northern gate on the way to his pleasure garden, when he saw a mendicant who appeared outwardly calm, subdued, looking downwards, wearing with an air of dignity his religious vestment and carrying an alms-bowl.

"Who is this man?" asked the prince.

"Sir," replied the coachman, "this man is one of those who are called *bhikshus*, or mendicants. He has renounced all pleasures, all desires, and leads a life of austerity. He tries to conquer himself. He has become a devotee. Without passion, without envy, he walks about asking for alms."

"This is good and well said," replied the prince. "The life of a devotee has always been praised by the wise. It will be my refuge, and the refuge of other creatures; it will lead us to a real life, to happiness and immortality."

With these words, the young prince turned his chariot, and returned to the city.

[C. KEY QUESTION : *Describe Buddha's quest for enlightenment*]

After having declared to his father and his wife his intention of retiring from the world, Buddha left his place one night when all the guards that were to have watched him were asleep. After travelling the whole night, he gave his horse and his ornaments to his groom and sent him back to Kapilavastu. "A monument," remarks the author of the *Lalita-Vistara*, "is still to be seen on the spot where the coachman turned back." Hiuen-Tsang saw the same monument at the edge of a large forest, on his road to Kusinagara, a city now in ruins, and situated about fifty miles East South East from Gorakhpur.

Buddha first went to Vaisali, and became the pupil of a famous Brahman, who had gathered round him 300 disciples. Having learnt all that the Brahman could teach him, Buddha went away disappointed. He had not found the road to salvation. He then tried another Brahman at Rajagriha, the capital of Magadha or Behar, who had 700 disciples, and there too he looked in vain for the means of deliverance. He left him, followed by five of his fellow-students, and for six years retired into solitude,

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near a village named Uruvila, subjecting himself to the most severe penances, previous to his appearing in the world as a teacher. At the end of this period, however, he arrived at the conviction that asceticism, far from giving peace of mind and preparing the way to salvation, was a snare and stumbling-block in the way of truth. He gave up his exercises, and was at once deserted as an apostate by his five disciples. Left to himself, he now began to elaborate his own system. He had learned that neither the doctrines nor the austerities of the Brahmans were of any avail for accomplishing the deliverance of man, and freeing him from the fear of old age, disease, and death. After long meditations, and ecstatic visions, he at last imagined that he had arrived at that true knowledge which discloses the cause, and thereby destroys the fear of all the changes inherent in life. It was from the moment when he arrived at this knowledge that he claimed the name of Buddha, the Enlightened. At that moment we may truly say that fate of millions of human beings trembled in the balance. Buddha hesitated for a time whether he should keep his knowledge to himself, or communicate it to the world. Compassion for the sufferings of man prevailed ; and the young



Buddha, The Enlightened

prince became the founder of a religion which, after more than 2,000 years, is still professed by 455,000,000 of human beings.

[D. KEY QUESTION : *Give a brief account of his teachings and his later life.*]

The further history of the new teacher is very simple. He proceeded to Benaras, which at all times was the principal seat of learning in India ; and the first converts he made were the five fellow-students who had left him when he threw off the yoke of the Brahmanical observances. Many others followed ; but as the *Lalita-Vistara* breaks off at Buddha's arrival at Benaras, we have no further consecutive account of the rapid progress of his doctrine. From what we can gather from scattered notices in the Buddhist canon, he was invited by the king of Magadha, Bimbisara, to his capital, Rajagriha. Many of his lectures are represented as having been delivered at the monastery of Kalantaka with which the king or some rich merchant had presented him ; others on the Vulture Peak, one of the five hills that surrounded the ancient capital.

Three of his most famous disciples, Sariputra, Katyayana and Maudgalyayana, joined

him during his stay in Magadha, where he enjoyed for many years the friendship of the king. That king was afterwards assassinated by his son Ajatasatru ; and then we hear of Buddha as settled for a time at Sravasti, North of the Ganges, where Anathapindada, a rich merchant, had offered him and his disciples a magnificent building for their residence. Most of Buddha's lectures or sermons were delivered at Sravasti, the capital of Kosala ; and the king of Kosala himself, Prasenajit, became a convert to his doctrine. After an absence of twelve years, we are told that Buddha visited his father at Kapilavastu, on which occasion he performed several miracles, and converted all the Sakyas to his faith. His own wife became one of his followers ; and with his aunt offers the first instance of female Buddhist devotees in India. We have fuller particulars again of the last days of Buddha's life. He had attained the good age of three score and ten, and had been on a visit to Rajagriha where the king Ajatasatru, the former enemy of Buddha, and the assassin of his own father, had joined the congregation after making a public confession of his crimes. On his return he was followed by a large number of disciples ; and when on the point of crossing the Ganges, he

stood on a square stone, and turning his eyes back towards Rajagriha, he said, full of emotion, "This is the last time that I see that city." He likewise visited Vaisali; and after taking leave of it, he had nearly reached the city of Kusinagara, when his vital strength began to fail. He halted in a forest, and while sitting under a sal tree, he gave up the ghost or, as a Buddhist would say, entered into Nirvana.

—*Max Muller*

EXERCISES

1. Describe the early education and childhood of Buddha.
2. What sights or events influenced his life and set him thinking. Why?
3. What do we mean by the Great Renunciation? Why and how did he renounce the world?
4. Write a note on Buddha's life and his teachings.

JESUS, THE SAVIOUR

[A. KEY QUESTION : *What place of honour does Gandhiji give to Jesus Christ ?*]

I am deeply grateful to you for the generous purse that you have given me, on behalf of the semi-starving millions of India.

You, sir, sent me due notice yesterday of the very important question that you have repeated this morning *viz.*, the place of Christ among the great teachers of the world. I have many engagements between now and 10-30 ; therefore, and also for other reasons into which I do not want to enter, I would fain have avoided this question. But on the principle that has guided my life, that I must take things as they come to me, unless I find it utterly impossible for me to cope with them, I propose to devote the very few minutes that I have at my disposal to answering that question.

I say in one sentence that for many many years I have regarded Jesus of Nazareth as one amongst the mighty teachers that the world has had, and I say this in all humility. I claim humility for this expression for the simple reason that this is exactly what I feel. Of course,



Jesus, The Saviour

Christians claim a higher place for Jesus of Nazareth than as a non-Christian and as a Hindu I have been able to feel. I purposely use the word 'feel' instead of give, because I consider that neither I, nor anybody else can possibly arrogate to himself the claim of giving place to a great man. The great teachers of mankind had the places not given to them, but the place has belonged to them as a matter of right, as a matter of service that they have rendered ; but it is given to the lowest and humblest amongst us to feel certain things about certain people.

The relation between great teachers and ourselves is somewhat after the style of relations between a husband and wife. It would be a most terrible thing, a tragic thing, if I was to argue out intellectually for myself what place I was to give to my wife in my heart. It is not in my giving but she takes the place that belongs to her as a matter of right in my heart. It is a matter purely for feeling. Then, I can say that Jesus occupies in my heart the place of one of the great teachers who have made a considerable influence on my life.

[B. KEY QUESTION : *What advice does Gandhiji give about study of religions?*]

Leave the Christians alone for the present. I shall say to the 75 per cent Hindus receiving instructions in this college, that your lives will be incomplete unless you reverently study the teaching of Jesus. I have come to the conclusion, in my own experience, that those, who no matter to what faith they belong, reverently study the teaching of other faiths, broaden their own instead of narrowing their hearts. Personally, I do not regard any of the great religions of the world as false. All have served in enriching mankind and are now even serving their purpose. A liberal education to all should include, as I have put it, a reverent study of other faiths : but I do not want to labour this point, nor have I the time to do so.

[C. KEY QUESTION : *What lesson does Gandhiji seek to teach from a passage in the Bible ?*]

There is one thing which, as I am speaking to you, occurs to me, which came to me in my early studies of the Bible. It seized me immediately I read the passage. "Make this world the Kingdom of God and His righteousness, and everything will be added unto you." I tell you that if you will understand, appreciate, and act up to the spirit of this passage, you won't even need to know what place Jesus or any other

teacher occupies in your heart. If you will do the proper scavenger's work, clean and purify your hearts and get them ready, you will find that all these mighty teachers will take their places without invitation from us. That, to my mind, is the basis of all sound education. Culture of the mind must be subservient to the culture of the heart. May God help you to become pure !

—*M. K. Gandhi*

EXERCISES

1. Write a note on 'The place of Jesus among the greatest Gurus' of the world.
2. What are the teachings of Jesus ? Why does Gandhiji ask Hindus to follow them ?
3. Discuss the last two paragraphs.
4. Why is it said that Mahatma Gandhi was a better Christian than most Christians ?

AKBAR, THE VERSATILE MONARCH

[A. KEY QUESTION : *Describe the early life of Akbar.*]

The four great Moghul emperors, from Akbar to Aurangzeb, were perhaps the most remarkable rulers that India has ever known. They were not merely mighty conquerors, but men with brilliant imaginations, and nowhere in the world can be seen such noble buildings as those lovely "poems in stone" with which they adorned their capitals at Lahore, Delhi, and Agra.

Personally, I have always thought that the greatest of all of them was Akbar. He was born while his father, Humayun, was a fugitive in the Sind desert. In 1556, when Akbar was only fourteen and still under the tutelage of his guardian Bairam Khan, Humayun was killed by a fall on the marble steps of his palace. At once his rivals, led by a Hindu general named Hemu, tried to seize the kingdom. The boy prince advanced to face his foes, and met them on the historical battlefield of Panipat, where the fate of India has been so often decided. He won a complete victory, and after the battle, while the young conqueror, surrounded by his staff, was receiving the congratulations of his generals,



Akbar, The Versatile Monarch

Hemu, wounded in the eye by an arrow, was brought in. Bairam told his pupil to flash his sword upon him, but Akbar indignantly refused to strike a wounded prisoner. Bairam, less chivalrous, dispatched him. But Akbar, now a king in his own right, was determined to get rid of his tutor and rule for himself, and at the age of eighteen he found himself in charge of an empire !

[B. KEY QUESTION : *Give an account of Akbar's conflict and union with Rajputs.*]

But it was far from a peaceful one. His most dangerous opponents were the Rajputs, the bravest of the Hindu warrior races, who had well earned their name, "the sons of kings". These were, indeed, formidable foes. At the First Battle of Panipat, when they came into conflict with Babur, Akbar's grandfather, they had been led by Rana Sanga, who, we are told, bore more than eighty wounds from sword and lance, had lost an eye from an arrow, an arm from a sword-cut, and had had his leg disabled by a cannon-shot. And now at Chitor, the famous Rajput stronghold, Akbar met with equally stern resistance. Time after time his storming-parties were repulsed, until at length he shot the brave commandant, Jaimal, with his own hand. Then the garrison

abandoned all hope. Having immolated their women on funeral pyres to save them from dishonour, they sallied forth and threw themselves upon the swords of their enemies, and perished fighting. Even then, the house of Udaipur remained unsubdued ; the remnant that survived fled to the hills and was never conquered. The gates of the fortress, and the huge kettledrums which were used to call the tribes to battle, were carried off in triumph to Agra, and there Akbar caused statues of Jaimal and Patta, the heroes of Chitor, to be carved in stone, seated on elephants, and placed at the gate of the fort. I cannot here describe the other great conquests of Akbar : his campaigns against the rebellious rulers of Bengal and Kabul, the capture of the mighty fortress of Asirgarh, the Deccan expedition, and lastly, the conquest of Gujrat. The last was Akbar's most important achievement, because it brought him into touch with the western nations, the Portuguese and the English, and this altered the destiny of India. Besides this, Gujrat was a fertile province, with vast stores of rice, cotton and other produce, and excellent seaports for foreign trade, the principal one being that of Surat, at the mouth of the Tapti River.

And now Akbar conceived the ambition of making himself emperor of the whole of India.

Many monarchs had ruled over different parts of the country ; to unite it all under one sceptre was a new and unheard-of idea. But he saw that in order to achieve this great aim it would be necessary to gain the esteem of Hindu and Mahommedan alike, and to bring them together, even, if possible, in a common religion. His first step was to win over the Rajputs and to use these gallant soldiers to fight on his side. To achieve this purpose, he married a Rajput princess, the daughter of Raja Bihar Mal of Jaipur. She bore him a son named Salim, who was afterwards the Emperor Jahangir, and for many generations the house of Jaipur was the most powerful supporter of the Moghul throne. Otherwise regulations, ordained for the same end, were the abolition of the pilgrim tax and the *jizya* or poll-tax on non-Muslims, both of which deeply offended Hindu sentiment. A clever Hindu official, Raja Todar Mal, became Akbar's prime minister, and he effected a number of sweeping reforms. Tax-farming was abolished, the land was re-assessed in order to make certain that taxation was fair, and steps were taken to prevent extortion and injustice on the part of the governors and other officials. Besides this, many excellent laws—prohibiting child-marriage and *sati* or widow-burning, and other bad customs—were introduc-

ed. Akbar was very artistic ; painters, poets, musicians and historians received every encouragement at his court. Schools were opened all over the country, and everything possible was done to encourage education.

[C. KEY QUESTION : *Estimate Akbar as a student of religion.*]

But the most remarkable of all Akbar's undertakings was his attempt to find a common religious basis for his Mahomedan and Hindu subjects. In this, as in many other respects, Akbar resembled his great English contemporary, Queen Elizabeth. Both became head of the Church. But while Queen Elizabeth, to some extent, succeeded in establishing a creed which was a kind of compromise between the old and the new faith, Akbar's attempts were, alas, doomed to failure. Had he been successful, the whole history of India might have been changed. After his conquest of Gujrat, Akbar built himself a new capital, about twenty miles from Agra, which he named Fatehpur Sikri, or the City of Victory, and in the gardens of his palace he erected a building called the Ibadat Khana, or House of Worship, to be used for a kind of parliament of religions. Akbar, who was one of the most enlightened rulers that India has ever had,

encouraged people of all nations to come to his court, and among his visitors were two Englishmen named Ralph Fitch and John Newbery, who brought a letter from Queen Elizabeth, asking for certain trading concessions for her countrymen. Little did Akbar think, when he received them, that their successors would one day occupy his throne! Far more important, in his eyes, were the brave Jesuit priests from Goa, headed by Father Ridolfo Aquaviva and Father Antonio Moneserate. Akbar listened eagerly to their teaching, and at one time it seemed likely that he would be converted to the Christian religion. But he did not stop here. He invited Hindu scholars to instruct him in their philosophy, and had learned works translated from Sanskrit into Persian. A celebrated Jain teacher taught him the respect for the sanctity of all life which is characteristic of their religion, and a learned Parsee theologian instructed him in the doctrines of Zoroaster. Akbar's aim was :

To gather here and there,
From each fair plant, the blossom choicest grown,
To wreathe a crown, not only for the king,
But in due time for every Mussalman,
Brahmin and Buddhist, Christian and Parsee,
Through all the warring world of Hindustan.

[D. KEY QUESTION : *What do you know of Akbar's Din-i-Elahi ?*]

And so he arranged for a learned theologian named Sheikh Mubarak to prepare a document which he called the Infallibility Decree, making the emperor the final authority on all religious questions. Then, helped by his trusted friend, Abul Fazal, he set about promulgating a new faith, which he named the Din-i-Elahi or Divine Religion, in which he hoped to combine the good points and essential truths of all the creeds. Some idea of Akbar's religious beliefs may be gathered if we read a poem which Abul Fazl wrote on the subject :

O God, in every temple I see people that seek Thee : in every language that I hear spoken, people praise Thee.

Polytheism, and Islam feel after Thee : each says, Thou art One without a second.

If it be a mosque, men murmur the holy prayer : if it be a church, they ring bells from love of Thee.

Sometimes I frequent the cloister, sometimes the mosque, but Thee I seek from temple to temple.

Thine elect have no dealings with heresy or orthodoxy : neither stands behind the screen of Thy Truth.

Finally, Akbar determined to proclaim his new religion for himself in the great mosque which he had erected at Fatehpur Sikri. He mounted the pulpit and began to intone the poem which his friend Abul Fazl had composed for him :

The Lord to me the kingdom gave,
 He made me prudent, strong, and brave,
 He guided me with right and ruth,
 Filling my heart with love of truth ;
 No tongue of man can sum His state :
Allahu Akbar ! God is great !

But the effort was too much for him. Overcome by his emotions, he faltered and broke down, and finally left the pulpit, while the service was finished by an assistant.

The Divine Religion was, alas, a failure. As too often happens, people refused to accept an idea which was centuries in advance of its time, and the "warring world of Hindustan" remained unconverted. But for many years Akbar lived in happiness at Fatehpur Sikri. His mighty empire was enjoying peace and prosperity such as India has seldom known in all the centuries of her troubled history. Rivals and rebels had been suppressed. Around him were his friends Abul Fazl and his brother Faizi, Man Singh, and the Raja Birbal. The religious debates, in which the Emperor delighted, often went on till dawn in the Ibadat Khana. In the evening the court would assemble on the battlements and watch a game of *pachisi*, played with living pieces, or take the air by the great lake. Polo, and fights

between wild animals, were other diversions which passed the hours, the ladies of the harem watching from behind the marble screens of the palace windows. In 1585 Akbar left his dream city for ever. The court returned to Agra. The reason is said to be that the old saint, Salim Chishti, for whose sake the Emperor had originally come there, announced that so much festivity and gaiety disturbed his meditations, and either he or they must depart. "Then," replied Akbar with characteristic piety, "let it be thy servant, I pray thee," and straightway gave the orders to pack up and go !

[E. KEY QUESTION : *What do you know of Akbar's last years ?*]

It is sad to have to record that the last years of this great and wise ruler were shrouded in gloom. His son Salim, the child of his Rajput marriage, for whose birth he had prayed so earnestly, proved to be unfilial, cruel, and treacherous. In 1602 he hired a ruffian to murder Akbar's beloved counsellor, Abul Fazl. The old Emperor was sorely smitten by the blow. "If he wanted the crown he should have taken me," he said, and he turned his face to the wall and died. In the city of Fatehpur Sikri stands a noble gateway, one of the loftiest in the whole world,

which Akbar erected to commemorate his conquest of Gujarat. It is called the Buland Darwaza, and as the traveller enters, two inscriptions in sonorous Persian meet his eye. On the right he reads : "His Majesty, Lord of Lords, enthroned in Heaven, Shadow of God, Jalal-ud-din Mahommed Akbar, Emperor ! I conquered the Deccan and Khandesh in the year of the Divine Faith 46, which is the Hijri Year 1010." And on the left : "Jesus says, the world is a bridge. Pass over it, but build no house upon it. Who hopes for an hour, hopes for eternity. The world is an hour : spend it in prayer, for the rest is silence." The words are typical. And so the great monarch, his hopes all shattered, was laid to rest in his beautiful mausoleum at Sikandra, a dream of glittering marble.

—*H.G. Rawlinson.*

EXERCISES

1. Give a brief account of the life and achievements of Akbar. Why is he called "The Great"?
2. Discuss his attitude towards Rajputs. How did it influence his administration ?
3. What do you know of Akbar (a) as a soldier ; (b) as a statesman ; (c) as a religious leader ?
4. Write short notes on Chitor ; Todar Mal ; Fatehpur Sikri ; Sikandra ; Buland Darwaza.

EDISON, THE GREAT INVENTOR

[A. KEY QUESTION : *What do you know of the early life of Edison ?*]

To-day we do not think it strange that news can be carried by telegraph from one end of the world to the other in a few moments, and to several different countries at once. Nor do many of us stop to think over such wonders as electric light, gramophone, and talking pictures. Still, we should not forget how much we owe to the man who made them possible for us, the great American inventor, Thomas Alva Edison.

Even as a very little boy, about the year 1850, Edison was always eager to discover "how things were done." When he was eleven years old, he got a job as a newsboy in a train in the American state of Michigan. Before, he was fifteen he was printing a small newspaper in a luggage-van on the train as he travelled to and from the city of Detroit.

The paper, which he sold on the train, was, so we are told, "a little bit of a thing, about the size of a lady's handkerchief." Young "Al", as he was called, got the scraps of news for it by tele-

graph, a new invention in which he was very interested.

At home, when work was over for the day, Edison found time to study science, electricity and the telegraph. He and a boy friend fixed up telegraph lines between their houses, and got a good deal of fun, as well as practice, in sending and receiving messages.

One day, young Edison, at a great risk to his own life, rescued the infant son of a station-master from almost under the wheels of a goods train. The station-master was a telegraph operator, and to show his thanks to young Edison he gave the boy lessons in telegraphy. At the end of three months "Al" knew as much about the subject as his teacher did.

[B. KEY QUESTION : *Describe Edison's experiences as an inventor.*]

From the age of eighteen, for nearly ten years, Edison led a wandering life in many cities of the United States. He earned his living as a telegraph operator, but in his spare time he was always making experiments in science, and working out inventions. "Through all his wandering," we are told, "he never lost sight of his one great aim—to be a successful inventor."

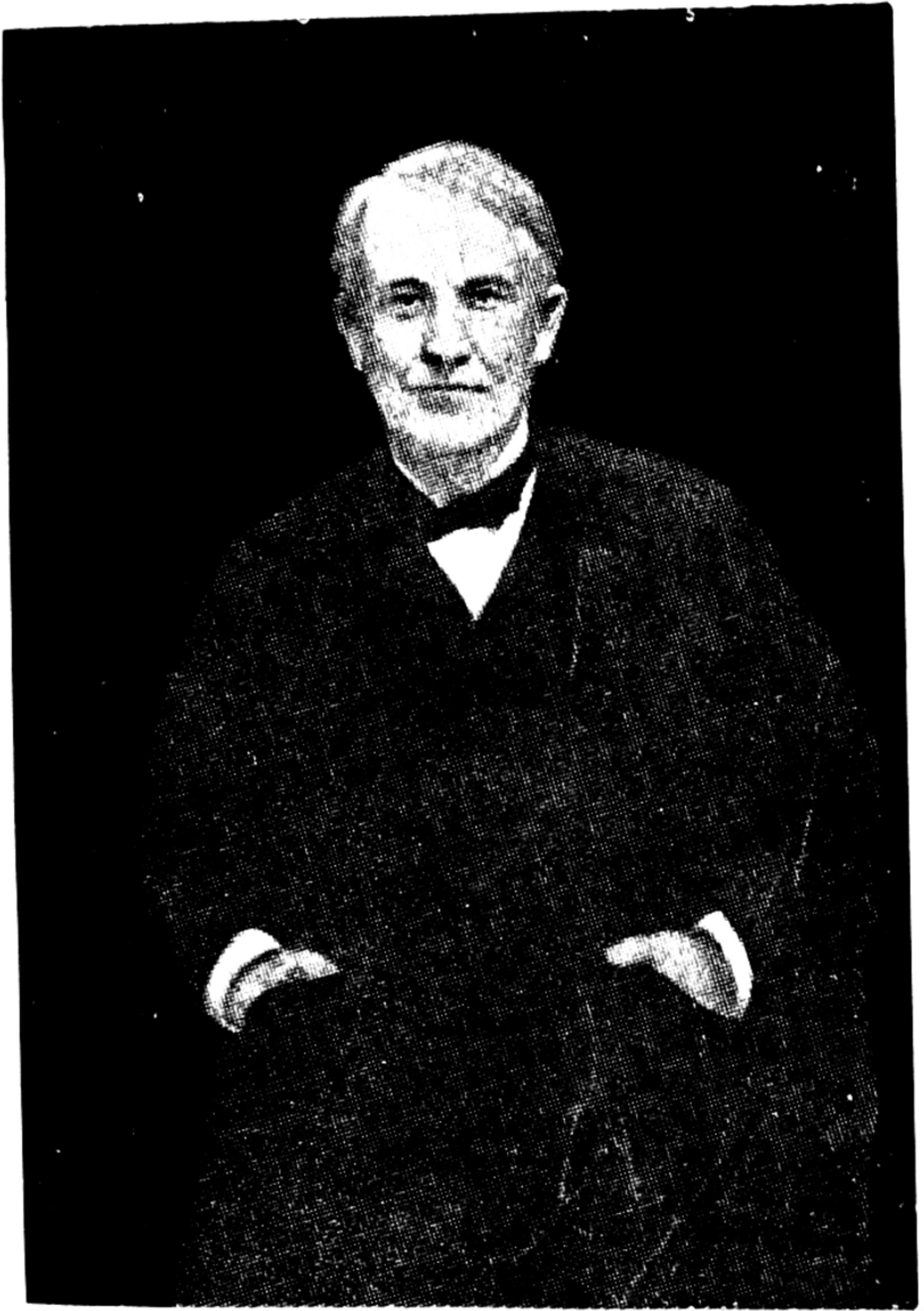
When he was still a young man he obtained a post as manager in an office in New York. He opened a workshop, and then devoted every moment that he could spare to his beloved subject of inventing.

He completed several inventions, and when he had sold the first of them to a large telegraph company, he gave up his New York workshop and his post in the office, and opened a factory in the town of Newark, New Jersey. Here, along with several helpers, he worked upon his inventions day and night.

The telegraph company bought several other inventions from Edison. By means of these it became possible to send several messages each way along the same wire at the same time. Such inventions saved the company millions of pounds in the cost of wire alone.

Edison, who was by this time becoming quite wealthy, wished to continue his experiments, and so, in order to have more time for this work, he left his Newark factory under a manager, and went to live at a place called Menlo Park, not far from New York.

[C. KEY QUESTION : *Tell the story of the Telephone.*]



Edison, The Great Inventor

About the year 1875 many people were trying to discover a means of carrying speech over long distances with the aid of electricity or as we say, by telephone. A Scotsman named Alexander Graham Bell, who lived in America, had invented a way of doing this, but his telephone was not a very great success, for it could not be put to any real use.

Edison, who saw how useful the telephone would be in business, became interested in the new idea. He invented an instrument which made it possible for the human voice to be carried across immense distances. The telegraph company eagerly bought Edison's invention, paying him a hundred thousand dollars for it. And telephone exchanges were set up all over the country.

We all know the "Hello !" with which everyone begins a telephone talk. When the telephone came into use at first, people used to ring a bell and then ask politely, "Are you there ?" or "Are you ready to talk ?"

Edison, being a busy man, had no time for this. "He caught up the receiver one day," so a friend of his tells us, "and shouted into it one word : "Hello !"" From that time this little

word went round the world, and even to-day it is used in telephone talk in nearly every language.

[D. KEY QUESTION : *What other inventions are associated with Edison's name ?*]

The "Wizard of Menlo Park," as Edison was called, continued to bring out one wonderful invention after another. He made the first electric lamp, and later, after many failures, he improved upon it by inventing a lamp which was the real beginning of the electric lamp as we know it to-day.

The Edison Electric Light Company was formed, and Edison had his factory at Menlo Park lit up by electricity. The lamps, strung on a wire, were hung from the trees, and they burned day and night for over a week, a constant wonder to the thousands of folk who travelled miles to see them.

Soon after the wonderful show at Menlo Park, a report was spread that the evening star was really not a star at all, but an electric lamp which Edison had sent up at the tail of an invisible balloon ! Hundreds of people believed this story, and for quite a long time the light was called the "Edison Star". "The inventor," says

one writer, "often had a quiet chuckle over the idea that he should have attempted to light up the sky."

The phonograph, or talking-machine, was another of Edison's great inventions. This was an instrument by which the waves of sound set going by the human voice were caught and recorded ; it was really the first gramophone, and was the first step towards the talking-picture of to-day.

When he invented the phonograph, Edison spoke of some of the many uses to which it would be put. It would be used at public meetings, in offices, in schools, in homes for the blind, in private houses. Many years later, he was much amused to hear of one odd use to which it had been put. A London coster, who had lost his voice through illness, got a coster friend of his to make phonograph records, at the top of his voice, of such remarks as "Tomatoes, twopence a pound." "Green peas, threepence the halfpeck."

The phonograph was then well hidden among the pile of vegetables in the coster's cart, and taken to one of the busiest parts of London. There, while other costers were trying to shout each other down, the machine was set working. A crowd of buyers gathered round, and soon the

owner had sold out the whole of his stock without saying a single word !

Edison also invented the "kinetoscope," or, as we should call it to-day, the cinematograph ; an electric pen, an addressing machine, an electric locomotive ; and many other wonderful things. Indeed, it would need a large book to describe and explain all the amazing inventions which were thought out by his marvellous brain and given to the world for the service of man.

—*Dorothy King*

EXERCISES

1. Discuss the greatness of Edison as an inventor.
2. What is the difference between an invention and a discovery ? Illustrate.
3. Which of the recent inventions would you consider as being the most important and why ?

GANDHI, THE APOSTLE OF TRUTH

[A. KEY QUESTION : *What importance is attached to Gandhiji's birthday ?*]

On the 2nd of October Mahatma Gandhi will be 73, an age when men in Government service, if they are lucky enough to be alive, enjoy a pension and a well-earned or ill-earned rest. But Gandhiji has been the servant of the public or of humanity for 43 years now and has not yet his pension and rest, though he has more than earned them. He somehow does not seem to need them. Six years ago with a loin-cloth round his waist and a piece of cloth on his back he started on his march to a village about five and a half miles from Wardha in pelting rain and violent storm. His path lay along muddy roads and through sticky and thorny fields and his friends pleaded with him to turn back and go some other day. He had no umbrella and no mackintosh, but he had started on his march and would not turn back. That has been his way through life. Our land of tears has had enough of rain and storms and earthquakes, but he has always believed in braving them and marching breastforward, and made us, young and old, men and women, walk

with heads erect, no matter what dangers lay in front of us and around us. It is because of this that we celebrate his birthday and pray to the Giver of all good to keep him in our midst to guide us for many more years.

[B. KEY QUESTION : *What was Gandhiji's object in settling down in a village ?*]

And what was his destination that rainy and stormy day of June ? A straggling, squalid, miserable little village where about six hundred people live, as animals live, perhaps even worse than as animals live. He had served our countrymen in distant South Africa for a number of years and had served them here for twenty years, going from place to place throughout the length and breadth of our vast country. He had made jail-going as pleasant a pastime as holiday-making and at his call hundreds of thousands young and old, men and women, had marched to jail once, twice, some of them as many as half-a-dozen times. What more then did he want ? He felt that something was lacking. He felt that though we had toiled and suffered apparently for the freedom of the country, *i.e.*, for our millions who live in our villages, we had really not touched those millions. We had tried to serve them from a distance, and though we had created a ferment

and aroused them to a consciousness of their misery, we had done pretty little to reduce their misery. He, therefore, decided to go and settle in their midst and live like the least of them and find the secret of ending the misery that he had upto now failed to find. "To strive, to seek, to find and not to yield," is a maxim lived by those who went on hazardous expeditions and in seeking their goal lost their lives. For Gandhiji the regeneration of the village and the restoration of its golden age is more important than expeditions to farthest North or farthest South or an attack on Mount Everest, and he pursues his goal with the spirit and passion of those intrepid explorers.

[C. KEY QUESTION : *What does Gandhiji's real greatness consist in ?*]

What are his instruments ? Far simpler than an explorer's. Truth and non-violence, pursued with relentless vigour and courage combined with humility, that is ready to learn even from the mouths of babes. Truth and non-violence, and purity or *brahmacharya* that helps one to live truthfully and harmlessly are as old as the Creation. We hear stories of Bhishma and Harischandra, of Prahlad and Dhruva, of Rama.

and Krishna, of Jesus and St. Francis, and we wonder what they must have been like. Gandhiji's life makes us believe that those figures are no mythical figures. He makes us feel that he is an humble but privileged heir to the legacy left by them and like a true spiritual son and heir he has enriched their legacy. Bhishma was the embodiment of iron will and dauntless sacrifice. We think of Bhishma and Prahlad when we hear of stern vows. Gandhiji took his stern vow of truth at the early age of 13, vowed to his mother to abjure meat, drink and impurity at the age of 17, and during after-years he has imposed on himself vows of penance, suffering and fasting for more times than we can recount. Above all he took the vow of making our country free and made thousands of others take the vow. In this relentless search and pursuit of truth Gandhiji turned his back on a life of comfort and ease and fat earnings after a night of thought on a book that opened his eyes--*Ruskin's Unto This Last*—and took the vow of poverty that he is still trying to live in all its implication. Jesus teaches the lesson of love, of turning the left cheek to him who smites you on the right. Years ago in South Africa a Pathan follower of his who had been enraged at a decision he

had made, made a grievous assault on him and left him for dead. He pleaded with the authorities not to punish him and said, "The blood I have shed will, I hope and pray, cement the bonds of Hindu-Muslim unity" In Bihar when he led a fierce agrarian agitation against the tyranny of the planters, one of the planters was heard to have expressed a desire to shoot him dead if he should meet him. He went one fine morning to the planter's house and asked him to take his life, if he thought he deserved the penalty. The foe became a friend. Krishna teaches us to face life's ordeals with equanimity, and to shed the last shreds of self in all life's affairs. He has tried to live that lesson and has known no defeat, no despondency or disappointment, because he has shed the self and surrendered it to the will of the Almighty. The Gita teaches us to treat all creation as one, and whilst we repeated the teaching, we trampled under our feet our kith and kin. He opened our eyes to our shame and revealed his soul's agony by a twenty-one days' fast. The Bible teaching of universal love is being repudiated every day by those who call themselves Christians. He is trying to teach them by personal example the implications of love—*ahimsa*—and declares to the world that war is the denial of Christianity.

The poet of Free America sang—

They are slaves who fear to speak

For the fallen and the weak

They are slaves who dare not be

In the right with two or three.

[D. KEY QUESTION : *Give a few instances of the supreme moral courage of Gandhiji.*]

But Gandhiji has taught us to dare to be absolutely alone, provided we are in the right or truth. For truth, to him, is God and with God on our side we need no mortal help. That is why he is defying the might of an Empire today, knowing that few are on his side, knowing that he may break to pieces in the process. That is the very first lesson he taught us on returning to India. Few people knew him in India, he had never been to Bihar, but a peasant's tale of woe melted him and he went to the succour of the indigo cultivator there. He had been under the heel of the white planter for over two generations ; but had not known how to make himself free. Gandhiji went to Champaran in 1916. The District Magistrate at Muzaffarpur would not let him go further and served him with an order to leave the place. India did not know until then the duty and the art of disobeying immoral orders, no matter from whatever high authority

they came. He taught India that first lesson. "You are a foreigner," said the magistrate to him. "You had better go back, or else you will be in prison." "This is strange language to me," he replied politely but firmly to the magistrate, "this is my country, it is you who are a foreigner here. I will not budge, cost what it may." And all India waited and watched. The authorities relented and withdrew the order. Even today when he is 27 years older, his spirit has the same ardour of youth, and his fearless pursuit of Truth had made him hurl defiance at a mighty and angry and power-blinded Empire. We cannot guess the result. He does not care to guess it, for he learnt years ago the lesson of the Gita *to do what God bade him to do and leave the result to Him.*

[E. KEY QUESTION : "*He loves to be a friend of all.*"
How ?]

We call him "Mahatama", but he assures the humblest of us that he is like anyone of us. He exposes his own weakness and blemishes mercilessly, in order that even the erring and the lost may feel that there is hope for them. He loved to befriend all, and hundreds of young men and women readily expose their sores to him, confident of receiving from him a healing balm.

Amongst children he is like children. Amongst women he behaves as though he was one of them. The Harijans are learning to regard him as one of them.

We, the young amongst us, are privileged beings. Even those who have lived to see the glow of the dawn that he has brought so near feel themselves blessed. He has helped us all to see and live in that Dawn of Freedom :

“Where the mind is without fear and the
 head is held high,
 Where knowledge is free ;
 Where the world has not been broken into
 fragments by narrow domestic walls ;
 Where words come out from the depth of
 truth ;
 Where tireless striving stretches its arms
 towards perfection ;
 Where the clear stream of reason has not
 lost its way into the dreary desert sand of
 dead habit ;
 Where the mind is led forward by Thee into
 ever-widening thought and action.”
 For that privilege, let us render our heart-
 felt gratitude to him.

—*Mahadev Desai*

EXERCISES

1. Write a short essay on Gandhiji.
2. What qualities in him do you admire most ?
3. Refer to a few incidents of his life to bring out Gandhiji's greatness and saintliness, What noble lessons do we learn from his life and teachings ?

TAGORE, THE POET-SAGE

[A. KEY QUESTION : *Give an account of the conditions prevailing in India at the time of the birth of Tagore.*]

One of the greatest of the sons of modern India was Rabindranath Tagore, poet, author, religious preacher, social reformer, artist and musician. This great man, representing all that is best in Indian thought and character, did much to make his people more truly understood by the Western World.

Tagore was born in 1861, four years after the tragedy of the Mutiny had threatened to wreck British influence in India. At that time nearly a hundred years ago, modern Western inventions had barely gained a foothold in India; railways were in their infancy, and machinery was regarded with suspicion. The superstitious dread of losing caste by crossing the ocean kept all but a few daring spirits at home; so the Indian knew little of any land but his own. But the work of mission schools had begun to arouse a desire for education, and the first Indian universities had just been founded at Calcutta, Madras and Bombay.

Tagore's father was a Bengali land-owner, a remarkable man, who earned from his fellow-countrymen, during his lifetime, the title of Maharashi ("Great Seer"). He revived a Bengali religious society, provided it with a printing-press and made it possible to issue a monthly magazine. The society included many men of great ability and noble character, and it was from Bengal that the "Great Awakening" swept over India in the late nineteenth century, just as the "New Learning" or Renaissance had spread from Italy over Europe in the sixteenth century. The society teaches that there is one Supreme Being, and its members believe that the root principles of their religion and all other true religions are the same.

In this atmosphere of culture and religion, Tagore and his brothers grew up, free from the superstitions which enslaved so many of their countrymen. One brother was the first Indian to enter the Indian Civil Service. Another, a noble character, was not only an artist whose work aroused the admiration of one of the leading British art critics, but also a man of wide interests and boundless energy, a promoter of river-steamers, a pioneer of social reforms, a man who poured out money for his various ventures

so freely that he himself was poor. Yet another brother was a poet, and lived to a great age, honoured and revered by all India.

Such was the highly cultured family to which Tagore belonged. He himself managed his father's estate from the age of twenty-four, and already he had attracted much attention on account of his ability and high ideals. During the eighteen-nineties he founded a magazine, the finest periodical Bengal had ever known, and through its pages he guided his people towards the achievement of true nationalism.

[B. KEY QUESTION : *Give your impressions of Tagore, the man and writer.*]

He was a deeply religious man, and in one of his lectures he told of the visions he had had when he was eighteen years old when he stood watching the sun rise, again when he stood on a verandah looking down on the people in the street below. He then knew that he had at last found his religion ; it was a vision of the Infinite, coming close to him in the guise of his fellowmen, appealing for his love and compassion. He must seek it in service and suffering.

“Whom Thou givest Thy banner, Thou givest the strength to carry it. Thou givest him



Tagore, The Poet Sage

love that he may be able to bear the strain of Thy service. I therefore desire with all my heart that I may be liberated from suffering. I do not desire to achieve salvation by avoiding the pain which is the gift of Thy hand."

Tagore was convinced of the need of education for his people, and in 1900 he left his country home at Sheleida, on the Ganges delta, and moved to the "Abode of Peace" on the drier uplands. There he founded his famous school which became an international institute and is now a university as well as an agricultural training college, known the world over. He returned occasionally to his beloved retreat "among the wild ducks" at Sheleida to seek a short rest from his many labours. He had many interests besides his education and literary work. He made pioneer efforts for the betterment of Indian village life, and worked for the removal of such blots on Indian society as child-marriage and the treatment of the "Untouchables", the lowest of the Hindu castes.

Tagore had a great love for, and understanding of, the country people of India, and felt (much as Chaucer did in our country six hundred years earlier) that the common speech

should be the foundation of all good writing. "Only by following the stream of one's mother tongue," he once said, "can one get to the sea of universal human culture." At the same time he longed to widen that stream, and to free his people from the narrow-mindedness of Bengali society. He wrote for his own people in the Bengali tongue, and only those who can read and speak Bengali can fully appreciate the beauty, grace and lyrical richness of his poems, plays and novels. Until he was fifty he rarely used English in his literary work, but he had mastered that language, and made good use of it in some of his later prose writings.

[C. KEY QUESTION : *Why did he choose to visit foreign countries ? What success did he meet with in his tours ?*]

Tagore's fiftieth birthday was marked by a great reception in the Town Hall of Calcutta, when enthusiastic tribute was paid to his work. Two years later he visited England and Europe, taking, it has been said, "the Indian spirit on pilgrimage through the world." He made the tour for two reasons : his health was being broken down by his great and ceaseless literary and social activities ; and he needed money for

his college. This money could be obtained by lectures and the increased sale of his books.

On this occasion he prepared his first English translation of one of his works *Song Offerings*. This was published by the India Society, with a foreword by Yeats, the Irish poet. This volume brought him world-wide fame. Tagore's works often suffered by translation, for he feared that English readers would not understand what was strange to them. He therefore cut out or toned down much that was gripping and powerful because it was too peculiarly Indian. Later he himself bitterly regretted what he termed "the falsification of his own coinage."

His tour was not confined to Europe for he also visited China, Japan and Persia, and was everywhere received with the respect due to so noble an ambassador of the Indian people. Various Governments gave him official receptions, and planes were placed at his disposal. While in Europe he received the much-coveted Nobel Prize for literature, and used the money for the upkeep of his school. In 1915 he was knighted by the King of England.

[D. KEY QUESTION : *Mention some of Tagore's views as a thinker, a reformer and a poet.*]

Tagore was a thinker ahead of his time. In 1916 he published his book *Nationalism*, in which he showed clearly the dangers of a cult that brought about most destructive wars in the history of the world. Moreover, he foresaw long ago the menacing effect that machines would have upon beauty and individuality. He was aware of the deep differences between the Western world and his own; he saw that the main concern of the former was to extend itself outwardly, while the spirit of the East is more inclined to turn inwards in meditation, neglecting the outward things of progress and commerce.

While fully aware of the faults and flaws in Western civilization with its highly mechanized methods, Tagore, unlike Gandhi, did not despair of the possibility of some kind of compromise between East and West. He felt that each may have something to bring to and receive from the other to their mutual advantage.

With all his passionate patriotism and his love for his own people, Tagore felt a great affection for England and was ever the constant friend of our country. At a time, in 1921, when India was passing through bitter and dark days, he wrote: "I cannot help loving England which

has given me some of my dearest friends. I am intensely glad that it is so, for it is hateful to hate."

Tagore was at his best as a lyrical poet. He also wrote plays and novels. His short stories are perhaps his finest work, dealing as they do with touching human experiences and the moods of nature. His novel, *Gora*, picturing the struggle between old and new in Calcutta society, is the greatest work of fiction modern India has yet produced. He was interested "in politics only in so far as it concerns the deeper life of India, and he desired that the national movement in India should consider social reforms before political freedom. By his abundant writings, which are permeated by a sense of the beauty of the universe, by a love of children and of simplicity, and by a consciousness of God, Tagore did much to interpret for the West the more serious reflections of the people of Bengal."

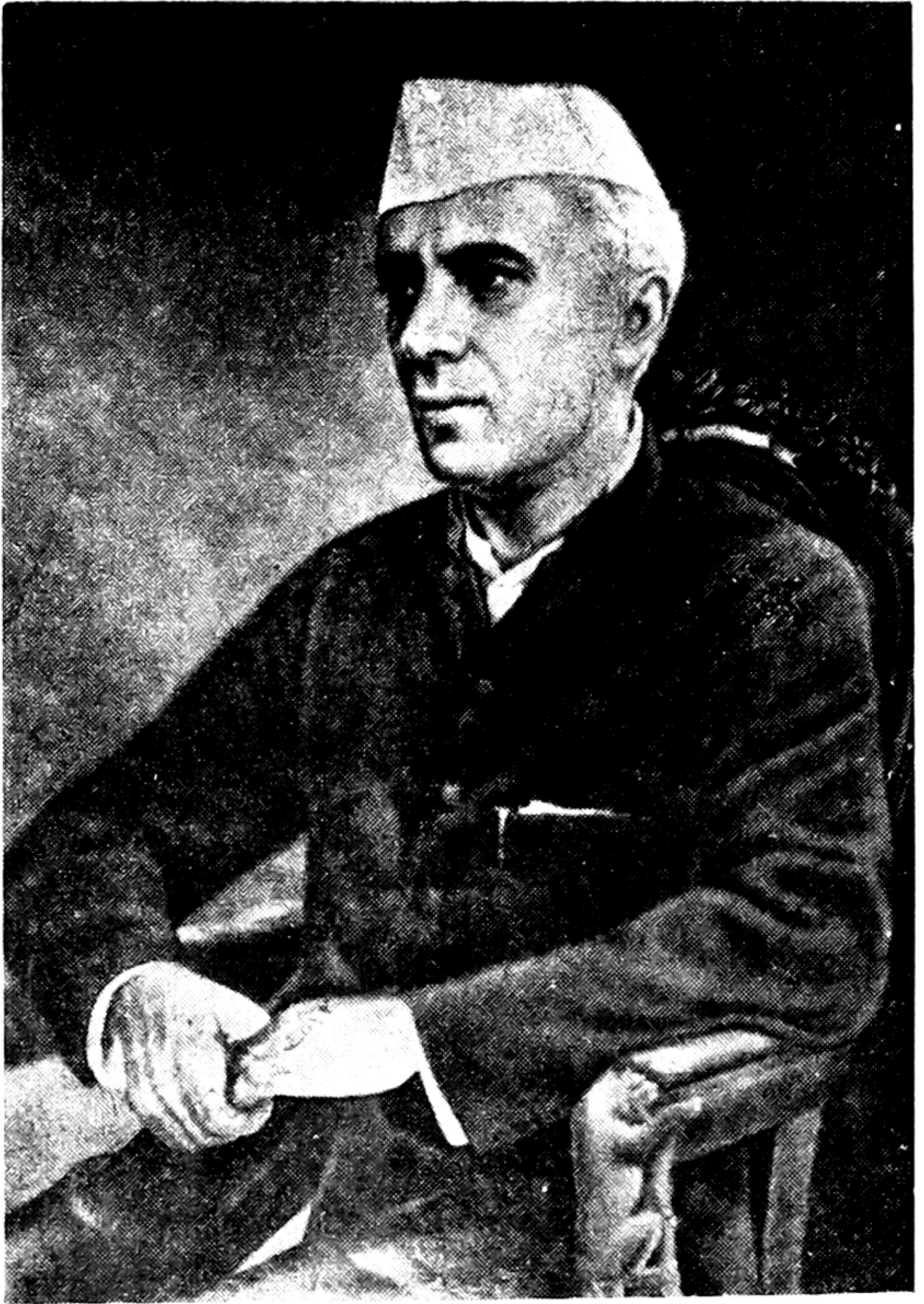
Tagore died in 1941 at the age of eighty. He has very truly been called "the Mediator between East and West," and his death was mourned in India and throughout the English-speaking world. The world lost a poet of great charm, and a man of fine character, unselfish and

sincere, who left an empty place that will not soon be filled. Such a man comes to a nation only once in many centuries.

—E. H. Carter

EXERCISES

1. Describe Tagore's family training and achievements.
2. What does his greatness consist in ?
3. What do you know of Shantiniketan ?
4. Describe Tagore's travels and how he spread the cultural message of India.



Nehru, The Prince Among Statesmen

7. NEHRU, THE PRINCE AMONG STATESMEN

[A. KEY QUESTION : *Why is it easy to understand Nehru ?*]

Pandit Jawaharlal Nehru has made a description of his own personality comparatively simple because he has published one of the most revealing books of modern times, which tells us the story of his own life. It is a natural temptation, therefore, for one who is writing about him to draw largely from the book itself. But while I shall not fail to make use of what he has himself written, I shall seek at the same time to add other features from my own recollections.

“Here’s a man we can understand,” was the remark that a young civilian made on his first voyage out to India. “He’s one of ourselves after all, and talks to us in our own language.”

Probably more was accomplished in a few months by this one volume to swing round liberal opinion in the West than had been accomplished by the many years of political struggle that had gone before.

Among the multitudes of his own people, who love him with devotion second only to that of Mahatmaji himself, the same quality of supreme honesty tells for very much. It endears him to them. But along with this, the conviction that he has never hesitated for a moment to suffer with them, and on their behalf, tells for even more. In the United Provinces there has grown up, year by year, a simple loyalty of devotion towards him among the villagers that is absolute in character.

[B. KEY QUESTION : *He is the darling of the people. Why ?*]

I recollect his telling me once, at Allahabad, with a certain amount of dry humour, the story of the way in which he tried to train the ignorant villagers of his own province in the pure doctrine of non-violence, which they persistently failed to understand.

“What would you do,” he asked a group of village leaders, “if you saw me taken prisoner before your very eyes and then handcuffed by the police ?”

“We would rush in and rescue you,” they replied at once in chorus.

“No, no,” said Jawaharlal, “that’s just what you mustn’t do. You must keep perfectly calm and quiet. You mustn’t move a step.”

They would stare at him with a singularly puzzled look and he would patiently go on to tell them that even if they saw him beaten with *Lathis* they were not to use any violence in return. For these things were only to be expected.

“But we couldn’t bear it,” they shouted.

“You’ve got to bear it,” was the answer.

And so the lesson in *Ahimsa* would have to begin all over again until it was learnt by heart.

The greatest strain of all came in the United Provinces, when his own aged mother was injured by the police. Jawaharlal himself was in prison at the time.

He frankly acknowledges, in his book, that if he had been on the spot, his *Ahimsa* might have been put to too severe a strain.

The deeply touching faith which these villagers repose in him I have witnessed personally again and again in all sorts of ways.

At the first, on his return from London and Cambridge, they had little chance of coming into very close contact with him ; for he was incessantly occupied with various city engagements in Allahabad and also with his lawyer's work at the Bar. But from the moment when he gave himself up, heart and soul, to the Non-Co-operation Movement and placed himself with absolute loyalty and devotion under the leadership of Mahatma Gandhi, this old life of his began to be changed. The villagers now were more and more his chief concern.

He worked with them, lived with them, and thus learnt to understand their tragic struggle against overwhelming odds. He knew them now at close quarters. So he won their hearts and they won his.

The book that he has written gives many touching indications of this, from which I would quote the following passage :

“There they were, these people, looking up with their shining eyes, full of affection, with generations of suffering and poverty behind them, and still pouring out their gratitude and love, and asking for little in return, except fellow-

feeling and sympathy. It was impossible not to feel humbled and awed by this abundance of affection and devotion."

Mainly on account of his personal leadership and that of his own devoted companions, the Kisan or Peasant Movement, in the United Provinces has become strongly organised and powerful. The only province that comes near it is Bihar, where Rajendra Prasad has won a similar confidence among his own countrymen.

It is easy to see from his autobiography how at first he half resisted some of these practical conclusions. When I was with him in Lala Harkishan Lal's house in Lahore, in 1919, after the humiliations under martial law, the change had only just begun. But what he met with in the Punjab—the horror of it—hastened the process as did also the golden opportunity of seeing a great deal of Mahatma Gandhi during those days. No one could be with him at that time, in his entire physical exhaustion combined with amazing spiritual strength, without searching himself through and through.

[C. KEY QUESTION : *In what ways does he resemble a differ from Mahatma Gandhi ?*]

But there was an honest revolt also, which this book by Jawaharlal clearly indicates. There was in him no blind worship. For he is a "modern," with no liking whatever for the extreme ascetic practices of Mahatma Gandhi. Mere fasts and penances do not attract him. They only irritate him, when they take the strange forms that medieval saints practised. For they seem to him to be irrational. Thus his twentieth century mind had prevented him hitherto from carrying out to the full many of the things which seem to appeal with irresistible force to Mahatma Gandhi.

And yet the massive simplicity of Gandhi draws Jawaharlal all the while nearer and nearer to his own standard. He quotes more than once that striking phrase where Gandhi describes his aim as "*Complete identification with the poorest of mankind, longing to live no better than they.*"

If a sheer record were taken of all that Jawaharlal has suffered in the last twenty years since Non-Co-operation was started it would be seen to come not far short of Gandhi's own extreme privations which have brought him so close to the hearts of the poor people.

No one, for instance, can fail to be struck by the way in which the moment Jawaharlal has been set free from prison he is at once courting another arrest by some action which he cannot avoid if he would be true to his own principles. To give an example, the Bihar Earthquake happens soon after he is set free. So, after making a challenging speech in Calcutta directly after his release, he takes the next train and is on the spot, toiling night and day among the terror-stricken village people. Only then, when he has done all he possibly could, does he return home. "I got back," he writes, "dead tired after my tour. Ten strenuous days had made me look ghastly and my people were surprised at my appearance. I tried to begin writing my report, but sleep overcame me. So I spent at least twelve out of the twenty-four hours in sleep. Next day, Kamala and I had just finished tea, when a car drove up and a police officer alighted. I knew immediately my time had come.

Strangely enough, Jawaharlal, having half-accepted his hard doctrine of "complete identification with the poorest of mankind," parts company with Mahatma Gandhi as to the methods to be employed for bringing the present evils to an end.

Mahatmaji, on his side, is willing to allow the rajah and the money-lender, and the Zamin-dar and the mill-owner to go on with their personal rule over those who are economically in their power provided the one religious quality of divine charity (which he would call *Ahimsa*) can be introduced into their despotic way and thus cause it to become, for the time being at any rate, a "Ram Rajya"—a Kingdom of God upon earth. But Jawaharlal, on the other side, can see no lasting remedy in such a personal change in the heart of a single rajah, or Zamindar or mill-owner. He regards the whole system of despotic power, whether brought about by capitalism or imperialism, as an evil in itself. He believes that some form of co-operative ownership of land and of the instruments of production must in the end lead to more equitable and stable result.

Thus the soul of Jawaharlal is vexed within him when he sees Mahatma Gandhi holding out the hand of cordial friendship and even partnership to those whose very function in society he believes to be destructive of elementary justice. Gandhiji, on the other hand, has his eyes fixed on the inner conversion of the rajah and the money-lender and the capitalist which may lead them to a voluntary surrender of their power.

Looking back over what I have now written, I can see that I have attempted an impossible task in trying to compress into one brief article the life story of one of the greatest living personalities of the modern age. Nevertheless, if I have left a vivid picture of the inner struggle of one who is still young in years though old in wisdom and sorrow, I shall be content.

—C. F. Andrews

EXERCISES

1. Give an account of the early life, training and achievements of Nehru.
2. What is the secret of his immense popularity with the people ?
3. Attempt a comparison and contrast between Gandhi and Nehru.

8. JAGDISH BOSE, THE GREAT SCIENTIST AND DISCOVERER

[A. KEY QUESTION : *Describe the early life and training of Sir J. C. Bose.*]

Jagdish Chandra was born on November 30, 1858, of an ancient and respected family of Bikrampur, Dacca. His father, Babu Bhagwan Chandra, was a Sub-Divisional Officer at Faridpur. A man of strong character and considerable originality, Bhagwan Babu trained his son with great care and gave him the best possible education. He carefully nursed the inventive bent of his son, which was apparent at a comparatively early age.

Jagdish was sent, not to an English school but to an old-fashioned village *pathshala*, for his father believed that Western education consisted in a dead monotony of imitation of things. "My comrades in the vernacular school," says Dr. Bose, "were hardy sons of toilers. And it was from those who tilled the ground and made the land blossom with green verdure and ripening corn, from the sons of fisherfolk, who told stories of the strange creatures that frequented



Jagdish Bose,
The Great Scientist and Discoverer

the unknown depths of mighty rivers and stagnant pools " that Jagdish derived his inspiration and love of nature. He bears testimony to the value of his vernacular education in the following words: "I now realise the object of my being sent at the most plastic period of my life to the vernacular school, where I was to learn my own language, to think my own thoughts and to receive the heritage of national culture through the medium of our own literature. I was thus to consider myself one with the people and never to place myself in an equivocal position of assumed superiority."

When Bose came home accompanied by his classmates he found his mother waiting for him. She was an orthodox Hindu lady but she never took exception to the so-called untouchables in whose company her son lived and worked. She welcomed and fed his comrades as her own children.

Jagdish made rapid progress at school and he proceeded to St. Xavier's College, Calcutta, where he took his Bachelor's degree. After his graduation, Bose felt a strong desire to go to England to prepare for the Civil Service examination. This was a great temptation. He sought

the approval of his father for this ambitious scheme. But Bhagwan Babu would not approve of it. Though an able and just administrator himself, Bhagwan Babu had no intention of sending up his son for that kind of work. Like a prophet he seemed to have had some kind of inkling into the great possibilities of the future. He wished Bose, therefore, to be a scholar and had no objection to his pursuing academic or scientific education even outside India.

[B. KEY QUESTION : *How did his trip to England influence his mind ?*]

Accordingly, Bose left for England. When he arrived at London, he started the usual first-year work of the medical student. He passed the preliminary scientific examination without difficulty. But he got an attack of fever which began to recur with alarming frequency. His health was affected and he was advised to give up medicine. But he could not give up Science altogether. He went to Cambridge. He passed his B. A. examination in 1884 from Christ College, where he won the National Science Scholarship. Next year, he secured the B. Sc. degree from London University. But more than his academic studies was the inspiration

which he received here from the leading scientists of the day.

Having completed his education in England, Bose returned to Calcutta. He secured an introduction from Professor Fawcett, the Economist, to Lord Ripon, the then Viceroy of India, and was able to get the Professorship of Physics in the Presidency College.

But no facilities were granted to Bose for carrying on his research work ; there was no laboratory worth the name in the Presidency College. So he had to work in his private laboratory. Yet he never lost heart. After three years' work both the Principal and the Director of Public Instruction came to realise the value of his work, and became his staunchest allies. Bose was made permanent Professor.

[C. KEY QUESTION : *What was his first honour ?*]

The watchword of every great scientist has been patience ; it was particularly so in the case of Bose. And patience yielded the proverbial good results. Bose began writing a series of scientific articles as early as 1895. But the turning point in his scientific career came as a result of his essay on "The Determination of the Indices

of Electric Refraction.” The Royal Society of London at once appreciated the highly scientific quality of the work, and honoured him, not only by publishing the paper in its journal, but by offering him “a subsidy for the advancement of science.” This was a great honour.

[D. KEY QUESTION : *What do you know of his researches ? How was he honoured ?*]

It was in the year 1896 that Bose made his most astonishing discovery. He discovered that there is no sharp dividing-line between the nervous life of plants and animals, and in one respect, it seems that the life of the plant *Mimosa* exactly reproduces the life-history of human race.

The success of his new research was largely due to the invention of an apparatus of extreme sensibility. The apparatus, called the Resonance Recorder, is so delicately constructed as to enable the plant to record automatically its perception of stimulus and the speed of its nervous impulse. It is possible to record with this instrument a time interval as short as the thousandth part of the duration of a single beat of the heart, *i.e.*, one-hundredth part of a second.

He communicated the result of his research to the Royal Society which was literally amazed at the important contribution made by him. He was asked by the Society to deliver lectures on his own researches. In 1897, he gave his first discourse on his experiments on plant and animal response to stimuli. On May 10, 1901, he delivered his second lecture before the same august body. The lecture was highly appreciated and its totally unexpected revelations created wide interest in scientific circles.

Bose returned to India and again went to work at the Royal Institution Laboratory. It was said that his results were by no means new, that they had already been discovered by someone else. But it did not require much ingenuity to prove that the results of the so-called prior investigators had themselves been borrowed from Bose's work. Bose's right to absolute priority was completely established and his paper was published.

Honours came thickly to Bose. The University of London conferred on him the Degree of Doctor of Science. In 1900, the Government of Bengal sent him to represent India at the Paris Congress of Science, and he acquitted himself

very creditably there. A little later, he was invited to deliver a series of lectures in Paris on his new discoveries. About 1902, he was elected to the Council of the French Society of Physics. The Government of India conferred upon him the distinction of C.I.E., in 1903. As a mark of further recognition the Government of Bengal extended his period of service for two years. The Government gazetted him as Emeritus Professor on full pay instead of pension—a distinction so far unique in the educational service of India. Later, the title of C.S.I., was conferred upon him.

[E. KEY QUESTION : *Describe his tours.*]

Dr. Bose now proceeded on his tour round the world. He delivered lectures at Oxford and Cambridge. He also lectured to a meeting of scientists at Vienna, where some of the workers in plant physiology expressed a wish to be trained in his methods in his laboratory at Calcutta. Professor Bose next visited America where he was flooded with invitations from all over the country. He lectured at all important centres of learning and was given ovations and public receptions. On the completion of his world tour, he returned to India. A knighthood was now conferred on him.

On the 30th November, 1917, on his fifty-ninth birthday, Dr. Bose founded the Research Institute. The Institute is meant for the advance of science and the diffusion of knowledge. It is open to all "without any academic limitations, to all races, to both men and women alike and for all time to come." Since the foundation of the Institute, Dr. Bose has delivered a number of thought-provoking discourses on scientific subjects. Among the distinguished persons who have visited the Institute may be mentioned the then Viceroy, Lord Chelmsford, who spent about two hours in the Institute in 1918.

Sir Jagdish made yet another tour of Europe. In the summer of 1923, he left for Europe in connection with the League of Nations' meeting at Geneva. The interest in his discoveries was so great that the Minister of Agriculture of Egypt approached the British Foreign Office through the High Commissioner, saying that the Egyptian Government was most anxious for Dr. Bose's visit to Alexandria and Cairo as the guest of the Government.

His Majesty the King and his officers received him with the greatest cordiality. The Government invited him to visit all the great education-

al institutions and also requested him to choose some Egyptian scholars as his disciples. The most important event in Cairo, however, was the great lecture, illustrated by demonstration. "Never was a contact of the East and the West more intimate and never was the mutual co-operation between the two in world's prosperity so clearly demonstrated as on that eventful evening." After the triumphal tour in Europe and in the Near East, Sir J.C. Bose returned to India in 1928.

[F. KEY QUESTION : *Mention a few points for which he is honoured and respected.*]

Dr. Bose as a teacher and guide of men has been remarkably successful. He is a clear, forceful and convincing speaker. He has a happy knack of explaining abstruse subjects with lucidity, and his presentation of what might appear to the lay reader as a highly technical subject makes it of absorbing interest.

Dr. Bose is one of the greatest patriots of India. His life is a living example of the many-sided character of our Renaissance. He has raised our country in the estimation of the world and shown that once again India can teach the world as she undoubtedly did in ancient times.

Dr. Bose's influence on modern thought has been profound. Bernard Shaw presented him with a special edition of his collected works bearing the inscription, "From the least to the greatest biologist."

We may join the writer of the *Fortnightly Review* in the following tribute to the greatest scientist of India : "In Bose is seen an invincible, perhaps immortal quality which has given a permanence to the Indian civilization such as no other nation has approached. In Sir Jagdish, the culture of twenty centuries has blossomed into a scientific brain of an order which we cannot duplicate in the West. We find in him a spiritual sense difficult to define, intangible yet evident, pre-eminently of the East, the quality out of which all faiths have grown."

EXERCISES

1. Briefly describe the early life and education of Sir J.C. Bose.
2. Say what you know of his most astonishing discovery.
3. Mention a few outstanding events in Bose's world tours.
4. "He has raised our country in the estimate of the world." How ?

SAROJINI NAIDU, THE NIGHTINGALE OF INDIA

[A. KEY QUESTION: *Describe the early life and training of Sarojini Naidu.*]

Sarojini Naidu was born at Hyderabad, in the Deccan, in February, 1879. Perhaps in nothing was she more fortunate than in her parentage. Her father, descended from an old Brahman family, deeply versed in Sanskrit lore and philosophy, was himself a great scholar, learned both in Eastern philosophy and Western Science. He was the founder of the Nizam's College, at Hyderabad, and spent all his life in encouraging education and scientific research, particularly the science of alchemy. His wife was a lady of fine poetic feeling, and had written in her younger days some lovely Bengali lyrics.

Sarojini, like the rest of her family, was educated in her early years under her father's own care. Very early indeed she began to show signs of poetic ability, and where sums and other dull matter should have appeared in her exercise books little poems began to appear instead. When she was only twelve years old

she passed the Matriculation examination at Madras University, and before she was fifteen she went to England as holder of a State scholarship. But her studies at London and Cambridge were too strenuous for her youthful constitution, and she had a serious breakdown in health. From that time forward she suffered almost continually from pain and ill-health. Instead, however, of giving way before this heavy handicap, she never allowed it to interfere with her duties, but worked on with unfailing courage and cheerfulness.

Sarojini was well known in those days by many famous people, all of whom spoke of her with affection and admiration. She was very well read, they said, and seemed older than her years, with a kind of settled wisdom that came from knowledge of the world and its ways. Like all poets she was extremely sensitive, quick to appreciate beauty, quick to respond to suffering and to see below the surface of things. One of her greatest gifts was her sense of humour, without which no character is ever quite complete.

[B. KEY QUESTION : *Give an account of her eminence as a poet and patriot.*]

From England Sarojini visited Italy, a country specially rich in colourful scenery and links with ancient civilisation. Then she returned to India and in 1908 was married. It might have been thought that the cares of her life as wife and mother would have absorbed all her energies. Far from it. She continued to write poetry, to take her place in the social and cultural life of Hyderabad, and to interest herself in the great movement that was stirring among the women of India. Soon she became a leader in that movement, and her activities carried her to all parts of India. In 1925 she was the first woman President of the National Congress.

Two ideals seem to have inspired all Mrs. Naidu's work, and they are inextricably linked together. The first is her intense love of beauty, and the second her desire to serve her country and mankind. There need be no conflict between these two ideals. To see, and to make visible to others, the beauty in nature, in human life and relationships, even in sorrow, is one of the greatest services that any man or woman can offer. It is this that lifts Mrs. Naidu above many other politicians and patriots, and gives to her words a value that lasts beyond the mere occasion when they are spoken.



Sarojini Naidu, The Nightingale of India

Into her political work Mrs. Naidu has carried the qualities of the poet. First there must always be, in the work of either poet or patriot, a very wide sympathy. There must be understanding of the point of view of different classes, creeds and races. There must be, too, the ability to pick out the things that are of importance. When a poet sets out to describe a beautiful scene, he cannot tell every tiny detail that is before his eyes. He has to pick out those significant things that will make the scene vivid and real to the person who reads his poem. In the same way, the man or woman who would serve a country must be able to see which things are important in the national life, and to hold those up before the mass of the people whose vision is not so clear.

“The solace of faith to the lips that falter,
The succour of hope to the hands that fail,
The tidings of joy when Peace shall triumph,
When Truth shall conquer, and Love prevail.”

Another great contribution that a mind and spirit like Mrs. Naidu's can make to the cause she champions, is the poet's power to transform the commonplace to a thing of wonder and romance. Every cause, however grand and noble, has duties attached to it which become dull and mono-

tonous. There must always be a certain amount of routine work, even in the most romantic venture. And the danger is that we may become so sunk in the routine that we forget the high ideal that first inspired us. But as in her poems, so in her speeches, Mrs. Naidu is able to visualize for us the purpose behind all service, the betterment of conditions of life and the happy working together of all classes and nations.

There is a saying, "The spirit is willing but the flesh is weak." When people use this phrase they generally mean that they would like to act, but their physical weakness will not let them. Mrs. Naidu's life is a shining example of the power of the spirit to triumph over the weakness of the flesh. Bodily ailments are not allowed to interfere with the work to which her spirit calls her. When we feel the call to some high enterprise and doubt our power to answer it, her example will inspire us to greater efforts. Let us remember her words :

"Behold ! I rise to meet the destined Spring
And scale the stars upon my broken wing."

EXERCISES

1. Give a brief account of the early life and education of Sarojini Naidu.
2. What are the two ideals that inspired Mrs. Naidu to work ?
3. How has Sarojini Naidu's poetic gift helped her public activities ?
4. In what ways can we draw inspiration from her life and work ?

NOTES

1. BUDDHA, THE ENLIGHTENED

Buddha : Name popularly applied to Sidhartha Gautama, also called Sakyamuni, the founder of Buddhism. Strictly speaking, it is a generic title, for, according to the Buddhist doctrine, there have been many Buddhas, or enlightened ones, of whom Gautama was the latest, but not necessary the last.

Gautama was the son of the chief of the Sakyas, an Aryan tribe, settled about 100 miles north of Benaras. He was born in 568 B.C. At the age of 28, he experienced a profound religious change which caused him to leave his wife and child and devote himself to poverty and wandering. After several years of contemplation he began to teach the doctrines he had elaborated and soon gained disciples. Most of his life was spent in the neighbourhood of Benaras. He died about 488 B.C.

Page 2 *a dreamer* : a visionary ; one who thinks
 deeply of spiritual matters.

3 *Supreme Intelligence* : God, who is the fountain-head of all wisdom.

„ 4 *appointed end of all creatures* : death which is
the destined end of all living beings.

6 *bhikshus* : monks who renounced the world and begged for food.

7 *Lalita-Vistara*: an historic book dealing with the
life and teachings of Buddha.

- Page 7 *Hiuen-Tsang* : a Chinese Buddhist pilgrim, who in the 7th century travelled in India and collected books and information bearing upon the doctrines of Buddhism.
- „ 8 *asceticism* : the doctrine of self-denial of comforts and pleasures, and leading a life of austerity and penance for the sake of religion.
- „ 8 *an apostate* : one who is guilty of renouncing his religious faith from unworthy motives.
- „ 8 *ecstatic visions* : blissful ethereal sights experienced by a religious devotee.
- „ 10 *Nirvana* : the extinction of all desires and passions and the attainment of perfect bliss.

2. JESUS, THE SAVIOUR

Jesus Christ : The Messiah, the prophet who founded the Christian religion. Born at Bethlehem of Virgin Mary, he settled down at Nazareth. When 30 years old, Jesus entered upon his life work. He was baptized by John and passed 40 days in retirement and devotion. He then gathered around him 12 disciples and spent nearly three years, teaching and preaching as the little band wandered about from place to place. Of his utterances, many take the form of parables. He performed many miracles, mainly deeds of healing during his ministry. His teaching is fragmentary but it lays stress on the love of God for man, and contains saying of infinite wisdom and universal application. His Sermon on the Mount is

known as containing eternal guidance for human conduct, in accordance with teachings of Christian religion.

After nearly three years of teaching, while at Jerusalem, after just taking his last supper with his disciples, he was arrested having been betrayed by one of his own disciples, Judas Iscariot. He was tried before Pontius Pilate and was sentenced to death. He was crucified on a hill called Calvary. According to the Christian belief, after three days he rose from the dead and ascended into Heaven.

Christianity is the religion of a very large number of the world's population and in every country there are beautiful churches built by devout followers.

Page 14 *liberal education* : an education not confined only to a few specific subjects but a general all-round training of the mind enabling a person to appreciate truth, beauty and wisdom.

Kingdom of God : The spiritual sovereignty of God.

NOTE :—This speech was delivered by Mahatma Gandhi at Jaffua Central College, Jaffua (Ceylon).

3. AKBAR, THE VERSATILE MONARCH

Akbar : Mogul Emperor known as the Great. He was born in October 1542. In 1556 his father died and he became emperor. He continued the policy of conquest and in a short time his empire covered a great part of

India. Over this he ruled in a most enlightened way, Although a Mohammedan he allowed toleration to all creeds and employed Hindus in his service equally with his co-religionists. He forbade slavery and dealing in slaves, abolished iniquitous taxes and brought in other reforms. He died at Agra on October 15, 1605. Akbar's real name was Jalal-ud-din Mohammad.

- Page 18 *immolation of Rajput women* : self-destruction of brave Rajput ladies ; "johar".
- „ 20 *a compromise between the new and the old faith* : a mixture of some of the good features of the old and the new religions.
- „ 21 *Jesuit priests* : Christian padres.
 Zoroaster : the founder of the religion of the Parsees.
- „ 22 *Infallibility decree* : a religious order passed by the king as being final and without any mistake in it.

4. EDISON, THE GREAT INVENTOR

Thomas Alva Edison : American electrician and inventor. Born at Milan, Ohio, U.S.A., on February 11, 1847 of mixed Dutch and Scottish descent, in early life he was a telegraph operator. From 1871—76 he was the Superintendent of the Law Gold Indicator Co. His inventive genius soon showed itself in a series of experiments he made with regard to the improvement of electrical transmission. His inventions include automatic telegraph system, the quadruplex and septulex telegraph, the micro-tactimeter and others, covering over a thousand patents. He improved the phonograph and kinetograph and intro-

duced the aeroplane and megaphone for amplifying sounds. Incandescent lamps, electric lighting and electric railways owe much to him. He died on October 18, 1931.

Page 30 *the "Wizard of Menlo Park"* : the clever expert who lived in the city of Menlo Park.

„ 31 *Waves of sound* : as every student of science knows, sound travels in waves.

5. GANDHI. THE APOSTLE OF TRUTH

Mohandas Karamchand Gandhi : Born on October 2, 1869. Died on 30th January, 1948. One of the greatest men of this age, he led the Nationalist movement in India, securing political independence and redemption from foreign rule. His patriotism, his sufferings for the cause of the country, his saintly life and noble teachings have made him immortal. To his countrymen he is a Mahatma, a great soul, whose memory and life work will remain a perennial source of inspiration to generations of men and women.

Page 33 *land of tears* : a country which had suffered misery and trouble over a long period.

„ 35 *Bhishma, Harishchand, Prahlad* : in Indian mythology these heroes stand for supreme human virtues like courage, truthfulness, devotion and sacrifice.

„ 36 *Ruskin* : a great English writer and art critic of 19th century.

„ 38 *mortal help* : assistance of any human being.

6. TAGORE, THE POET-SAGE

Rabindranath Tagore : The great Indian poet and sage, was born in Calcutta in 1861. His writings have had a tremendous influence upon the youth of this country and his works have been translated in almost all the languages of the world. He travelled a good deal in Europe, America and Asia and was warmly welcomed everywhere. In 1901, he founded the well-known Shantiniketan in Bengal which has now become an important cultural centre for the scholars of the East and the West. He was awarded the Nobel Prize for literature in 1913. He died in 1941.

- Page 43 *Renaissance* : re-birth : revival. Refers to revival of art and learning in Europe during the 15th and 16th centuries.
- Indian Civil Service* : a superior branch of administrative service in India, the members of which were recruited mostly in England and were governed by special rules and enjoyed special privileges. This service ended in 1948, when India secured political independence.
- „ 44 *the Infinite* : the Supreme Being.
- „ 46 *lyrical richness* : beauty and grandeur of poetry.
- „ 47 “*song-offerings*” : the Bengali title of this book is “Gitanjali.”
- Yeats* : a famous Irish poet.
- Nobel Prize* : This is a prize founded by Alfred Bernhard Nobel, a Swedish chemist and inventor of dynamite. He was born

at Stockholm in 1833. He died in 1896. On his death Nobel left a fortune of £2,000,000, most of which he ordered to be used to found the five Nobel Prizes which are awarded annually for the most important discoveries and work for the benefit of humanity in Physics, Chemistry, Medicine, Literature and the furtherance of peace in the world.

Page 49 *The West* : Generally speaking, the phrase refers to Europe and America.

7. NEHRU, THE PRINCE AMONG STATESMEN

Jawaharlal Nehru : Prime Minister of India, was born at Allahabad in 1889. His father, Pandit Motilal Nehru, was a distinguished lawyer, and one of the foremos among the patriots and followers of Gandhiji. Jawaharlal received the best education that India and England could give and he combines in him the best of the cultures of the East and the West. A profound scholar, a sincere patriot, a leader of outstanding ability, he is a man of international reputation and ranks as one of the most illustrious statesmen of the modern times.

Page 53 *ahimsa* : the doctrine of non-violence.

„ 54 *Non-Co-operation movement* : a country-wide movement, initiated by Mahatma Gandhi in the early 'twenties, requiring the people to paralyse the British Government by refusing to co-operate with it even though they may have to go to prison or suffer other hardships. Under

the spell of this call of the great leader, thousands of men refused to pay taxes, students abandoned their studies, lawyers gave up their practice etc.

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Kisan movement : a campaign to uplift the peasants and improve their lot and raise their standard of life.

Rajendra Prasad : the present President of the Indian Republic.

Martial Law : the rule by the army. In an emergency or civil rebellion, when it becomes impossible for the normal civil government to carry out the administration and keep peace, the military is called out and takes over the functions of the Government, and military orders take the place of the normal laws of the land.

„ 56 *Medieval saint* : the yogies and the sadhus who lived in the middle ages.

„ 57 *Kamla* : Jawaharlal's wife.

„ 58 *Capitalism* : supremacy of the capitalists or those who finance industry or business.

Imperialism : The system of government which promotes the authority of the king.

8. JAGDISH BOSE, THE GREAT SCIENTISTS AND DISCOVERER

Sir J.C. Bose : He was one of the most eminent physicists, who after receiving the best scientific education in India and England, became a professor in Calcutta. He is reckoned as one of the most renowned scientists of the world and his original researches with delicate instruments devised by himself, created a sensation in the scientific world. He brought honours and glory to India and won international fame.

Page 66 *Cambridge :* one of the two most famous universities of England, the other being Oxford.

„ 64 *The Royal Society of England :* an important English Society, the membership of which is open only to highly learned men. It was founded in 1645 and its headquarters are at Burlington House, London. Its chief aim is to encourage scientific research. Its membership (F.R.S.) is a coveted honour and is conferred only on those who have achieved rare distinction in any branch of scientific learning.

„ 66 *C.I.E. :* “Companion of the Order of Indian Empire.” A title which used to be conferred by the British Government on some of the eminent citizens of India who had rendered meritorious services in some form or the other. (All such titles ceased when our country became independent.)

Page 66 *Emeritus Professor* : A high distinction conferred upon a senior professor after he has retired from active service.

C.S.I. : "Companion of the Order of Star of India,"—another title.

„ 67 *League of Nations* : An international organization, established in 1920 after the 1st World War, with its headquarters at Geneva.

„ 68 *Renaissance* : the revival of learning.

„ 69 *Bernard Shaw* : a great English dramatist, who died recently.

9. SAROJINI NAIDU, THE NIGHTINGALE OF INDIA

Mrs. Sarojini Naidu : One of the most gifted Indian ladies who won fame as a poet and orator. She was among the front-rank leaders and patriots and was a devoted follower of Gandhiji. She was later appointed Governor of Uttar Pradesh. Her poetry and her eloquence cast a great spell upon students. She died in Lucknow in 1950.

Page 72 *National Congress* : Usually known as Congress. A political organization, which under the distinguished leadership of Mahatma Gandhi, became a powerful force, finally ejecting Britishers from this country.



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